

The  
Charismatic Translation

**I Corinthians 12 - 14**

by evangelist william caldwell



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# **FRONT LINE EVANGELISM**

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by

**WILLIAM A. CALDWELL**

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DEFINITION:

**Charismatic** (From the Greek *charisma*, gift):

Having the quality of extraordinary spiritual power;

Gifted; endowed with a spiritual gift, or gifts; having a special talent or ability;

Pertaining to the supernatural, miraculous gifts or manifestations of the Holy Spirit, as in I Corinthians 12:8-10.

## FOREWORD

**I**N THESE DAYS when so many people place emphasis on personality and program, it is a pleasure to encourage those who are drawing attention to the power and ministry of the Holy Spirit.

Nothing is more vital than a proper understanding of I Corinthians 12 to 14.

Its truths are still an encouragement to revival and to the accomplishment of the work of God through proper means and motives. It will also help us meet the objections brought by the popular theologies of the day, whether traditional or radical.

To those who say that miracles and extraordinary gifts of the Spirit were only for the days of the Apostles, this passage of Scripture shows the gifts placed in the Church as a vital part of its ministry.

To those who limit the gifts to the clergy and the channels of grace to the sacraments, this passage shows each

## FOREWORD

member of the Body of Christ important, and challenges all to seek the best gifts.

To those who deny the supernatural and seek reality only in their own inner selves, it shows the Holy Spirit as the administrator of God-given gifts from above.

To those who would make religion only an individual crisis experience, it draws attention to the continued mutual edification of the body through the Spirit's gifts and ministries.

To those radicals who want to call themselves Christians but who do not wish to talk about God at all, it shows how these gifts are also from God and Christ. They can make both God and Jesus relevant and real in our worship and in our daily lives.

I commend every reader to the careful, prayerful study of this passage and to obedience to its precepts. May God use it to further revival and make the entire Church of Jesus Christ more effective until He comes.

STANLEY M. HORTON, TH. D.  
Springfield, Missouri



Evangelist William A. Caldwell



## PREFACE

**I**N THE six years since our book *Pentecostal Baptism* first appeared in print, its message has been so used and blessed by God that now it is the standard book on the subject in many lands and languages.

Ministers, missionaries and others have applied its proven truths of Bible faith and have seen remarkable results in leading believers promptly and scripturally into the experience of the Baptism in the Holy Spirit.

One Presbyterian clergyman, desirous of a more effective ministry, had read more than forty books on the subject, and wrote to tell me he had just that day received the Holy Spirit while reading *Pentecostal Baptism*.

Now God has guided me in preparing a book on an equally vital subject, but which presented an unusual challenge. Heretofore, faulty and biased translations and paraphrases of the Scriptures have been made by scholars who had not themselves experienced the Holy Spirit bap-

## THE CHARISMATIC TRANSLATION

tism and charismatic gifts, and who even were opposed to such supernatural manifestations.

This has necessitated a more accurate version, the *Charismatic Translation* of the portions of Scripture involved.

Meanwhile, the intensive research necessary for such a translation has produced a pleasant and useful by-product, the *Word Studies*.

These will not only provide a wealth of material for the minister and student of New Testament Greek, but will bring rich blessings to the many who have heretofore been limited or hampered in their investigation of Bible truth.

Study of this book will alter, augment or enhance the ministry of many.

Even for the casual reader there awaits a thrilling journey into a land of extraordinary promise, the miracle world of spiritual gifts.

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Concerning the gifts of the Spirit, brethren, I do not want you to be ignorant.

I Corinthians 12:1

# **THE CHARISMATIC TRANSLATION**

By WILLIAM CALDWELL

## **FIRST CORINTHIANS, CHAPTER TWELVE**

1. Concerning the gifts of the Spirit, brethren, I do not want you to be ignorant.

2. You know that formerly you were heathen, straying off to silent idols, in whatever way you might feel led.

3. For this reason I want you to know that no man led by the Spirit of God says, "Jesus be cursed!" And no one can say, "Jesus is my Lord," except by the Holy Spirit.

4. Moreover, there are different charismatic gifts, but the same Spirit who gives them.

5. There are different ways of administering these gifts, but the same Lord who is served.

6. And there are different things accomplished by this divine energy, but it is the same God who produces all these things through all of us.

7. The manifestation of the Spirit is given to each person that all may profit together.

8. To one is given, by the Spirit, a word of wisdom; to another a word of knowledge, by the same Spirit;

9. To another faith, by the same Spirit; to another the gifts of healings, by the same Spirit;

10. To another the working of miracles, to another prophecy, to another discerning of spirits, to another various kinds of tongues, to another the interpretation of tongues.

11. For the one and the same Spirit puts all these things into effect, distributing to each person just as he wills.

12. A man's body is all one, though it has many members; and all those members, though they are many, make up one body. So it is with Christ.

13. By one Spirit we were all baptized into that one body, whether we were Jews or gentiles, whether slaves or free men, and have all been saturated by the one Spirit.

14. For the body is not made up of just one member, but many.

15. If the foot should say, "Because I am not the hand, I am not part of the body," is it then no longer part of the body?

16. And if the ear says, "I am not an eye, so I am not part of the body," is it no longer part of the body?

17. If the whole body were an eye, how could it hear? If the whole body were an ear, how could it smell anything?

18. But God has arranged all the members in the body, each of them as he desired.

19. If there were just one member, how could there be a body?

20. As it is, there are many members, but only one body.

21. And the eye cannot say to the hand, "I do not need you," nor the head say to the feet, "I do not need you."

22. Instead, even those members of the body which seem to be more delicate are essential.

23. And those members of the body which we consider offensive, we clothe more than the others. Thus the despised members receive special adornment.

24. This is not needed by our more presentable members. For God has built the body in harmony, giving special value even to the inferior members;

25. That there might be no discord in the body, but that the members should have concern for one another.

26. If one member suffers, all the members suffer. If one member is honored, all the members rejoice.

27. Together you are the body of Christ, and members individually.

28. God has arranged certain ones in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, alert and active helpers, wise administrators and various kinds of tongues.



29. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?

30. Do all have the gifts of healings? Do all keep on speaking in tongues? Do all interpret?

31. Eagerly desire the more useful gifts. And now I will show you the very best way to proceed.

## **FIRST CORINTHIANS, CHAPTER THIRTEEN**

1. Though I speak in the tongues of men and even of angels, if I do not have love, I am like a booming gong or clanging cymbal.

2. Though I have the gift of prophecy, and understand all mysteries, and every kind of knowledge, though I have such absolute faith that I can move mountains, but do not have love, I gain nothing.

3. Though I give away all I possess to feed the poor, and though I give my body to be burned alive, but do not have love, I am nothing.

4. Love is very patient and kind. Love does not envy, is not boastful or conceited;

5. Does not behave improperly, is not selfish. It is not irritable, holds no grudges;

6. Does not rejoice when others fall in sin, but is happy when they stand in truth;

7. Endures anything, demonstrates faith in every circumstance, has complete confidence, is always steadfast.

8. Love never fails! But as to prophecies, they shall come to an end, tongues shall cease, and knowledge shall vanish away.

9. For our knowledge is imperfect, and what we prophesy is limited.

10. But when that which is complete comes, then that which is incomplete shall pass away.

11. When I was a child I spoke as a child, I thought as a child, I made decisions as a child; but when I became a man I discarded the ways of childhood.

12. At present we see a puzzling reflection in a mirror, but someday it will be face to face. Now I know only a part of the truth, but then I shall know it as clearly as God knows me.

13. And there are three things that last forever—faith, hope and love—but the greatest of these is love.

## **FIRST CORINTHIANS, CHAPTER FOURTEEN**

1. Pursue this love, and zealously strive for the gifts of the Spirit, especially that you may prophesy.

2. When one speaks in a tongue he is not talking to men, but to God; for no man understands him, although in the Spirit he is speaking sacred truths.

3. But he who prophesies is speaking to men for their edification, exhortation and comfort.

4. He who speaks in a tongue strengthens his own faith, and he who prophesies builds up the faith of the congregation.

5. I want every one of you to speak in tongues, but even more so that you prophesy; for he who prophesies is greater than he who speaks in tongues, unless he interprets, that the congregation may receive edification.

6. Now, brethren, if I come to you speaking in tongues, how can I help you unless what I say to you conveys a revelation, knowledge, prophecy or teaching?

7. Even with musical instruments, such as flute or harp, unless each note is sounded distinctly, how can the tune be recognized?

8. If the trumpet call is not clear, how shall the soldier prepare for battle?

9. Likewise, unless you speak words easily understood, how shall anyone know what you are saying? You will be talking to the wind.

10. There are so many kinds of sounds in the world and none of them is without value.

11. But if I do not know the meaning of the sound I shall be a foreigner to him who speaks it, and he shall be a foreigner to me.

12. Therefore, since you are so zealous for spiritual gifts, aim to excel so as to edify the congregation.

13. And let him who speaks in a tongue pray that he may interpret.

14. If I pray in a tongue, my spirit prays but my understanding helps no one.

15. What then shall I do? I will pray in the Spirit and I will pray also in the language I understand. I will sing in the Spirit and I will sing also in the language I understand.

16. Likewise when you bless or praise in the Spirit, how shall he who knows nothing of these things say Amen to your thanksgiving, since he does not know what you are saying?

17. You are doing well to give thanks, but the other person is not edified.

18. I thank God I speak in tongues more than any of you.

19. Yet in the church I would rather say five words that are understood, that I might instruct others, than countless words in a tongue.

20. Brethren, do not be so childish in your thinking. As to evil be innocent as babes, but in intelligence be mature.

21. In the law it is written, "'By other tongues and lips I will speak to these people, and even then they will not listen to me,' says the Lord."

22. Therefore tongues are a warning sign, not to those who already believe these things, but to those who do not. Prophecy is not a sign to those who do not believe, but to those who do.

23. So then, if the whole congregation is assembled together and all speak out in tongues, and there come in those who are not instructed in these things, or unbelievers, will they not say that you are out of your mind?

24. But if all prophesy and an unbeliever comes in, or one who is untaught, he is convicted of his sin and feels judged by all he hears.

25. Thus the secrets of his heart are revealed. Falling on his face, he will worship God and declare that God is truly among you.

26. What then, brethren, is our conclusion? That when you meet together, each of you have in readiness a song of praise, a bit of teaching, a tongue, a revelation, an interpretation. Let all things be done to edify.

27. If any speak out in tongues, let it be by two people or three at the most, one at a time, and let someone interpret.

28. But if there is no interpreter present he should be silent. He may speak to himself and to God.

29. Let two or three prophets speak, and let the others discern what is said.

30. If anything is revealed to another sitting by, let the first stop talking.

31. In this way you can all prophesy, one by one, that all may learn and all may be encouraged.

32. The spirit of the prophet is under the prophet's control.

33. For God is not the author of confusion but of harmony in all churches of consecrated people.

34. Let your wives keep quiet in the church. They are not permitted to talk. They are to submit to control, as even the law says.

35. If they wish to learn anything, let them ask the questions of their own husbands at home, for it is disgraceful for women to talk in church.

36. Did the word of God originate in you? Did it come to you only?

37. If anyone thinks himself to be a prophet or spiritually gifted, let him acknowledge that the things I write to you are commandments of the Lord.

38. If someone ignores this, let him remain ignorant.

39. Therefore, brethren, be zealous to prophesy, and do not prevent anyone from speaking in tongues.

40. Let all things be done in a proper and orderly manner.



# Word Studies

## DIVINE ENERGY

### First Corinthians, Chapter Twelve

Verse 1. Gifts of the Spirit, Greek *pneumatikos* (plural, *pneumatika*; derived from *pneuma*, which means spirit, breath or wind).

*Pneumatikos* literally means "a spiritual," that which pertains to, or proceeds from, the Holy Spirit. Therefore, any of the following might be applied here: The gifts, manifestations, impartations, emanations, endowments, matters, things, effects, powers, workings, aids, graces or favors of the Holy Spirit.

The *pneumatika* are the ways by which the Holy Spirit works supernaturally through the believer.

**Brethren**, *adelphos*, a brother; one of equal rank and dignity; a fellow believer.

**Ignorant**, *agnoeo*, to be without knowledge; to err or sin in failure to seek truth.

Ignorance concerning the *pneumatika* is in two forms, (1) exercising the gifts improperly, or (2) knowing little or nothing of the gifts by way of personal experience.

2. **Heathen**, *ethnos*, nation or race (non-Jewish); pagan, gentile.

**Straying off**, *apago*, to lead astray; to lead away, as to trial, prison, punishment, execution or slavery.

**Might feel led**, *ago*, to move or impel by forces influencing the mind; to urge on by impulse.

The Corinthian believers had been sincere in their previous worship of many idols and spirits. But sincerity is unreliable as a true guide. Their feelings, though religious and sincere, had made them captives of false gods.

3. **Led by**, *en*, in, by or under the power of; moved, led or inspired by. Here, with *laleo* (to speak), it means speaking as inspired by the Holy Spirit, or speaking as one of God's prophets.

**Be cursed**, *anathema*, a thing abominable or detestable; accursed, bound by a curse, doomed.

Their idol worshiping neighbors were claiming to be spirit-led also. Certain ones, declaring themselves to be prophets, were pronouncing curses on the Christians, and even on Christ. Therefore, the Christians must be able to discriminate between true and false. Here are some tests: A Christian would not be using blasphemy. Nor would a prophet speaking for the Lord make false statements.

Perhaps there was a "modernist" preacher among them, for to deny the virgin birth of Jesus is to classify him as a mere human, and therefore accursed—under the curse which came upon the human race through Adam's sin.

Jesus is my Lord, *Kyrios Iesous*, Lord Jesus. Thomas had made a similar confession of faith, "My Lord and my God" (John 20:28).

The apostle Paul, author of the Corinthian letters, wrote also, "If, with your mouth, you will declare openly and solemnly that Jesus is Lord, and if you believe in your heart that God has raised him from the dead, you shall be saved" (Romans 10:9).

4. Different, *diairesis*, a distinction or division, the result of a different distribution to different persons. Used also in verses 5 and 6. God provides for a variety of gifts, ministries and results.

Some of these gifts and ministries are mentioned also in Romans 12:6-8, Ephesians 4:7, 11, and I Peter 4:10, 11.

Charismatic gifts, *charisma* (plural *charismata*; from *charis*, meaning "grace"), a gift of freely given grace, of extraordinary power and blessing; a divine enablement or benefit.

The *charismata* are usually known simply as the gifts of the Holy Spirit.

The charismatic gifts are bestowed, not on the basis of one's worthiness or holiness, but by God's grace.

By means of these gifts, and as an act of God's grace, the Holy Spirit makes one a partaker of the divine power and energy; as Christ by his Word makes one a partaker of the divine nature (II Peter 1:4).

**Same Spirit . . . same Lord (Verse 5) . . . same God** (verse 6). These gifts are all given by the one Holy Spirit, to serve the one Lord Jesus Christ; and it is the one God the Father who achieves His purposes in this manner by this outflow of divine energy through Spirit-filled believers.

**5. Ways of administering these gifts, *diakonia*** (from *diako*, to run on errands), the act of serving another; a ministry; the ministering of one who executes the commands or serves the needs of another; service as that of one who waits at table and offers food to guests; therefore, administering the gifts as an assistant, attendant, deacon or servant.

Each of these nine manifestations of the Spirit can be given forth in various ways. Divine healing, for instance, may be administered by prayer, laying on of hands, anointing with oil, and other ways.

The person through whom the gift is manifested is a channel between the Holy Spirit and the one who receives the benefits of the gift. As the chef in the kitchen deserves the praise, rather than the waiter, for the excellence of the food, so the Holy Spirit should receive the glory rather than the one through whom the Spirit works.

**6. Things accomplished by this divine energy, *energema***, an effect; a bringing forth; a causing to happen; a thing wrought; an effective operation or energization; the result of putting forth power; a demonstration or experience of divine energy. Also in verse 10.

Gifts differ, ministries differ, results differ.

Each of the gifts, by any one of a variety of ministries, can produce various results. For example, an utterance in tongues may be for prayer, praise, worship, blessing and other purposes.

Indeed, every meeting of the congregation can be vibrant with the infinite variety of God's supply.

So effective and complete is this divine provision that there is a gift for every unusual difficulty or opportunity which the believer may encounter.

**Produces**, *energeo*, to work, operate, work out, effect, achieve, accomplish; to be active toward a result; to discharge energy, put forth power through; to communicate energy and efficiency. Also in Verse 11.

Forms of the word *energy* are used several times in association with the gifts of the Spirit. Energy is the principle by which all creation exists. Light is energy, heat is energy, electricity is energy. All matter is energy (basically electrical) in various forms. All things exist because of the continuous outflow of energy from the person of God.

7. **Manifestation**, *phanerosis* (from *phanos*, a torch or light) a shining forth; an appearance; a making visible; a showing plainly, clearly and openly; a clear display or exhibition; plain evidence.

The Holy Spirit manifests himself, or lets one know of His presence, by means of the charismatic gifts. When a gift is in operation, people should be conscious of the

presence of the Spirit himself, in person. The Spirit is made visible by His gifts.

The gifts reside not in man, but in the Spirit. They are not imparted, but manifested. They are not natural abilities but supernatural enablements, not permanent possessions but marvelous, timely manifestations of the Person of the Holy Spirit.

**Profit together**, *symphero*, to carry with others; to bring together as a contribution; to work and profit together; to cooperate and benefit mutually. Compare with "symphony," *symphonia*, which is a harmony of sounds resulting from the combined efforts of a group of skilled musicians.

8. **Word**, *logos*, a concept or idea, either thought or spoken; things gathered together in the mind and expressed in words; a meaningful expression or declaration. Jesus Christ is the divine *Logos* (John 1:1).

**Wisdom**, *sophia*, complete or superior intelligence; skill in making the right use of knowledge.

Wisdom is the ability to say and do the right thing, in the right way, at the right time.

This is the ability most to be desired in life (Proverbs 3:13-15). "All other things that one might desire cannot be compared with it" (Proverbs 8:11).

By a word of wisdom, God shares with man a portion of His own perfect wisdom, to say or do as Jesus would have said or done in a similar situation.

A word of wisdom, that is, a share of God's wisdom,

would generally be the best, highest and most useful of all the charismatic gifts.

**Knowledge**, *gnosis*, what is known and understood.

By a word of knowledge, God shares with man a portion of His own perfect knowledge, to know as Jesus would have known in similar circumstances.

9. Faith, *pistis*, active believing, confidence, trust, firm assurance.

By the gift of faith, one is given a supernatural trust that God will himself choose and work the necessary miracle.

Faith as a charismatic gift is not ordinary faith, nor even the great faith of a man, but a manifestation of the faith of God himself. "Have the faith of God" (Mark 11:22).

**Gifts**, *charisma*, as in verse 4.

**Healings**, *iama*, a cure, not only as a remedy, but as an effect or result. This word is found in the Bible only here and in verses 28 and 30. It is used by the Greek historian, Herodotus, to signify a specific remedy for a specific disease. In all three Biblical instances it is the double plural, *gifts of healings*, showing that God has a variety of ways by which healing may be administered to the sick supernaturally.

By the gifts of healings one is able to heal the sick by other than natural or ordinary means.

The provision is so general that every believer has



one or more of the healing gifts available, to cure every form of illness or disease.

Obviously, with sickness so universal, the gifts of healings could be much more widely in evidence than they are. This gift can be one of the most prevalent and powerful in convincing men of the reality of Christ and His gospel.

10. **Working**, *energema*, as in verse 6.

**Miracles**, *dynamis*, a mighty work, miraculous power, extraordinary force; a display of supernatural power or energy.

This word is sometimes incorrectly spelled *dunamis*, due to lack of knowledge concerning the Greek letter *upsilon* or *y psilon*, which represents three different letters of the Roman alphabet, *u*, *v* and *y*. In this case the *y* is correct, and in the English equivalent of modern Greek, *dynamis* is pronounced "thee-nah-meas."

By the working of miracles, one is able to supersede the ordinary laws of nature, or the normal course of events, and bring about a thing by other than ordinary means.

**Prophecy**, *propheteia*, a speaking forth; that which is spoken by divine inspiration or revelation, as which it may sometimes include a prediction of future events; the function of one who serves as a spokesman or interpreter for God; a breaking forth under sudden impulse in inspired speech; a gifted ability to set forth and enforce the divine will and truth.

By the gift of prophecy, one speaks forth supernaturally for God in a language known to both the speaker and hearers.

An utterance in prophecy is quite similar to an interpretation of a message in tongues.

**Discerning**, *diakrisis*, making a distinction, judging, discriminating; the act or ability of detecting, seeing, identifying, understanding.

By the gift of discerning of spirits, one is able to perceive something that is taking place in the spirit world, as Jesus would have discerned it, and to distinguish between the person who is inspired by God and the person who pretends to be.

**Various kinds**, *genos*, a sum of many kinds, as of the many nations, families or generations of the world.

**Tongues**, *glossa*, the tongue; any language; a language the speaker has not previously known, which he speaks forth as he is led by the Holy Spirit. From *glossa* and *laleo*, to speak, comes the word *glossolalia*, speaking in tongues. See 14:2.

By the gift of tongues, one speaks supernaturally in a language not known to the speaker or, as a general rule, to the hearers.

Speaking in tongues is the initial physical evidence of the baptism in the Holy Spirit. Therefore, the Spirit-filled believer may readily proceed to be a channel through whom the Spirit manifests the gift of tongues.

**Interpretation**, *hermeneia*, a translation or explanation. The word is derived from Hermes, the Greek god of speech, eloquence and learning.

By the gift of interpretation of tongues, one is able to give the meaning of what is spoken in tongues.

And what can be accomplished by a prophetic utterance might usually be accomplished by the interpretation of a message in tongues.

11. **Puts . . . into effect**, *energeo*, as in verse 6.

**Distributing**, *diaireo*, to divide among several or many; to allot, apportion or assign.

**Wills**, *boulomai*, to desire, to plan, to have a purpose.

The gifts are not mere toys, to be used at one's pleasure. Rather, the Holy Spirit makes the decision as to the most appropriate gift for the occasion. The believer who is led by the Spirit will cooperate by exercising the proper gift at the correct time. No man can "use" the gifts, but the Spirit can use any yielded man as He wills.

12. **Body**, *soma*, the physical body, of men or animals; a number of persons closely united in purpose. Also in verses 13-20, 22-25, 27.

The church is the body of Christ, the spiritual body of which Christ is the head.

**Members**, *melos*, a part of the human body; an individual Christian as part of the body of Christ—the Church. Also in verses 14, 18-20, 22, 25-27.

13. **Baptize**, *baptizo*, to dip or plunge, as into water to cleanse, as into dye to change color; to bathe, immerse, submerge, overwhelm.

**Gentiles**, *Hellen*, a Greek; any person, other than a Jew, who used the Greek language, customs, or religion; one of non-Jewish faith or race.

**Saturated**, *potizo*, to give to drink; to water or irrigate a field; to infuse or imbue; to pour into one, that which gives him new life, vigor or significance.

18. **Arranged**, *tithemi*, to place or put in position.

**Desired**, *thelo*, to prefer, purpose, resolve, intend, decide, choose.

22. **Delicate**, *asthenes*, weak, fragile, frail, helpless, easily injured, without great physical strength, as the brain and other vital organs.

**Essential**, *anagkaios*, indispensable, necessary, essential to life.

23. **Offensive**, *atimos*, base, of low esteem, less honorable.

**Clothe**, *peritithemi*, to bind one thing around another; to place around, attach; to put a garment on one.

**Despised**, *aschemon*, indecent; unfit to be seen, un-presentable.

**Special**, *perissos*, over and above; more excellent, more abundant.

**Adornment**, *euschemosyne*, beauty, decorum, modesty, presentability.

24. **Presentable**, *euschemon*, beautiful, pretty, handsome, graceful, pleasing.

**Built . . . in harmony**, *sygkerannymi*, to mix together, blend, combine, unite, unify (so as to form a living organism).

**Value**, *time*, price, consideration, honor, respect, reverence.

**Inferior**, *hystereo*, to be left behind in the race; to lack in power, influence, rank; to come short, be inferior.

25. **Discord**, *schisma*, schism, split, dissension; division into parties or factions.

**Concern**, *merimnao*, to care for, look out for, provide for; to promote another's interests.

26. **Suffers**, *pascho*, to endure affliction, undergo bad experiences.

**Honored**, *doxazo*, to praise, extol, glorify.

**Rejoice**, *sygchairo*, to rejoice together; to feel joy along with another.

27. **Individually**, *meros*, part by part; a part or portion of a whole; made up of individual persons or things.

28. **Arranged**, *tithemi*, as in verse 18, to make, appoint, establish, set forth, ordain for one's own use.

God himself appoints these for His own purpose. He

has arranged these in the body of Christ just as He has arranged the parts of the human body.

**Church**, *ekklesia*, (pronounced ek-lee-see-ah), a congregation, an assembly; a gathering of people from their homes into some meeting place; used in everyday Greek to mean an assembly of free citizens (compare Ephesians 2:19); a company of Christians gathered for worship, as in 14:4.

**Apostles**, *apostolos*, a messenger, delegate, representative; one sent forth with a commission and a message, as an ambassador or consul.

**Prophets**, *prophetes*, one who speaks forth by divine inspiration; a spokesman or interpreter for a deity; one through whom God speaks.

**Teachers**, *didaskalos*, one who imparts instruction or instills doctrine; a master instructor; one who explains or expounds; one who instructs in principles or doctrines; one who delivers didactic discourses; one whose teaching is accepted as authoritative, especially in matters of conduct, procedure and principles.

**Miracles**, *dynamis*, as in verse 10.

**Gifts of healings**, as in verse 9.

**Alert and active helpers**, *antilepsis*, a taking hold of, in turn; receiving for, or in behalf of; the act of grasping with the understanding, becoming aware of, or recognizing the meaning of; one who cooperates; an able assistant; a faithful teammate; one who knows what is taking place and assists in accomplishing the work or attaining the

end; one who comes prepared to make a spiritual contribution to the congregation, as in 14:26.

**Wise administrators, *kybernesis*, wise counsels; expert guidance, as that of a ship's pilot or navigator; the office or position of a governor, director or helmsman.**

Everybody on board knows it, after their vessel has been shipwrecked. But the congregation needs skillful navigators and wise helmsmen with proven ability who know how to follow the course, make the most of the currents, anticipate the weather, observe the warning signals, avoid the rocks, and lead to the destination in safety.

The helpers are the "crew members" who keep the meeting moving with their zealous, anointed participation. They know how to worship in the Spirit and exercise the spiritual gifts.

The administrators direct and control the course of the congregation. Yet they are not above serving as helpers, as the need may arise. They, too, make spiritual contributions to the meeting. The pilot is still a member of the ship's crew even though his main duty is that of guidance.

**29. Are all apostles?** The answer to each of the questions in this series is definitely, "No." How many apostles, for instance, would a congregation require? Not many. Even so, the church suffers continually from a lack of men qualified and dedicated sufficiently to fill the offices of apostle, prophet, teacher and miracle worker. Therefore, God want *you* to prophesy (14:2).

30. **Do all have the gifts of healings?** Sadly, no, especially since this gift should be manifested through every believer. Jesus said, "These signs shall follow those who believe . . . they will lay hands on the sick, and they shall recover" (Mark 16:17, 18).

**Keep on speaking, *laleo*,** to talk. The form of the verb here is in the continuous tense, to continue to speak.

It is true, all do not avail themselves of the privilege, and submit to the responsibility, of continuing to speak in tongues after receiving the Holy Spirit; but all should. The will of God is, "I want every one of you to speak in tongues" (14:5).

**Interpret, *diermeneuo*,** to unfold the meaning of what is said.

Not many persons become active and proficient in all nine gifts of the Spirit. All may, but not all do.

31. **Eagerly desire, *zeloo*,** to burn with zeal, be zealous in pursuit of, busy one's self about, strive after, pursue ardently and passionately. Also in 14:1 and 39.

**More useful, *kreitton*,** better, best, higher; more helpful, advantageous, profitable.

This word does not imply that any of the gifts are no good, useless or unprofitable. This is simply a challenge to improve one's position and effectiveness in the gift ministry.

Among the three gifts of communication, prophecy would usually be a better gift than either tongues alone,



or the interpretation of tongues. The latter gift, of course, could not operate except in conjunction with tongues.

In the gifts of revelation, the word of wisdom is generally more useful than the word of knowledge or discerning of spirits.

Among the gifts of demonstration, the gift of faith is usually a higher gift than either the working of miracles or the gifts of healings.

Then, too, the revelation gifts as a group may be considered more important than either the communication gifts or the demonstration gifts.

In any case, the wisdom given by God will determine which gift is best for the situation.

It would be neither logical nor proper to presume that the *glossolalia*, or tongues manifestations, are the "least of the gifts" because they are named last in the series, here and in verse 10. The same logic would have to be applied to 13:13 where just the opposite is true—the one named last is declared to be the greatest . . . love!

**Very best**, *hyperbole*, a throwing over or beyond; of extraordinary character, excellence, superiority.

This comparison does not lessen the value of the gifts; it simply shows the best and most effective way to use them.

**Way to proceed**, *hodos*, a traveled way; a means of access; the path in which one walks; a journey; a systematic course of action or conduct.

## THE CHARISMATIC TRANSLATION

One must prepare himself by knowledge and experience in the realm of the charismatic gifts, and then proceed by way of divine love.

## DIVINE LOVE

### First Corinthians, Chapter Thirteen

1. **Love**, *agape*, affection, good will, benevolence; love, as that of God in providing salvation for mankind, as that of Christ in undergoing suffering and death to provide salvation. A purely biblical and religious word. The "charity" of the King James version is from the Latin *caritas*, love.

2. **Mysteries**, *mysterion* (from *myo*, to shut the mouth, as in the silence imposed by initiation into a secret order), a hidden power, principle or thing; a spiritual or divine secret, which would remain hidden except for disclosure by revelation. Also in 14:2.

**Gain**, *opheleo*, to be helped, profited, benefited.

3. **To be burned alive**, *kaio*, to consume with fire, as a martyr at the stake.

4. **Patient**, *makrothymeo*, to persevere bravely in enduring troubles; to be mild, forbearing and long-suffering.

**Kind**, *chresteuomai*, to use kindness; to be gentle and gracious in nature and behavior.

**Envy**, *zeloo*, to have warmth of feeling, either for or against (here in a bad sense); to be heated or boil with envy, hatred or anger.

**Boastful**, *perpereuomai*, to boast, brag.

**Conceited**, *physioo* (from *physa*, a pair of bellows), to inflate with pride or vanity, puff up; to be proud, vain, arrogant.

5. **Improperly**, *aschemon*, in an unbecoming, immodest, indecent or shameful manner.

**Selfish**, *heautou*, with himself; to himself; in his own mind.

**Irritable**, *paroxyno*, to irritate, exasperate, provoke, make angry.

**Holds**, *logizomai*, to charge to one's account; to meditate on; to count, calculate, enumerate, take an inventory.

**Grudges**, *kakos*, a wrong inflicted; an evil thing; that which injures.

Love does not permit an account to be kept of the injuries received from others. Love quickly forgets wrongs committed against one's self.

6. **When others fall in sin**, *adikia*, sin in heart and life; deceitfulness; unrighteousness by which others are deceived.

**When they stand in truth**, *aletheia*, sincerity; love of

truth; truth and faithfulness in things pertaining to God and the duties of man.

7. **Endures**, *stego* (from *stega*, the roof of a house), to cover; to contain one's self; to pass over in silence; to hide and bear with the errors and faults of others; to endure something that threatens.

**Demonstrates faith**, *pisteno*, to give evidence of believing, especially by obedience; a constant trust, particularly in God and his Word.

**Confidence**, *elpizo*, to hope, foresee and expect; to believe for salvation with joy and full assurance.

**Steadfast**, *hypomeno*, to remain and not flee; to bear bravely and calmly; to remain constant; to persevere in tribulation.

8. **Fails**, *ekpipto*, to be driven out of one's course, run aground; to be fruitless, without effect; to weaken, be defeated, fall powerless, perish.

**Come to an end . . . vanish away**, *katargeo*, to deprive of strength; to render inactive, unproductive, ineffective, unmeaningful, useless, powerless; to set aside, terminate, cancel, abolish, destroy, annihilate. Also in verse 11.

**Cease**, *pauo*, to discontinue; to stop; to quit.

9. **Imperfect . . . limited . . . incomplete** (verse 10), *meros*, in part, fragmentary, immature, not fully developed.

10. **Complete**, *teleios*, finished; of full age, a man; fully developed; fully accomplished; brought to comple-

tion; perfect, as that of the final state of all things: "I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Revelation 21:1-2).

This arrival at completion and perfection shall eliminate the need for the Holy Spirit to manifest Himself in the charismatic gifts. Even our clearest present view of the Spirit through His gifts is imperfect, because of the human involvement.

We see Him now as a dim reflection in a soiled and marred mirror of our own human flesh. But then we shall see Him standing close, face to face.

Not only will tongues, prophecy and the word of knowledge cease, but there will be no further need for any of the gifts.

We shall at once have a glorious revelation of God's wisdom and knowledge. Faith will have matured to eternal perfection.

Working of miracles? There will be nothing there that needs to be changed or corrected. Gifts of healings? Who will be sick or dying (Revelation 21:4)? Even the healing of the nations referred to in Revelation 22:2 is not a cure for disease, but a providing of life as in Acts 17:25.

Discerning of spirits? There will be no evil spirits present. Tongues, interpretation of tongues and prophecy? Of course not! Everyone will hear the voice of God for himself.

The greatest achievements of one's present life will then seem as the remote happenings of childhood.

11. **Child**, *nepios*, an infant or little child; a minor, not of age.

**Thought**, *phroneo*, to think; to have or to form an opinion.

**Made decisions**, *logizomai*, to reason, judge, deliberate, decide.

**Discarded**, *katargeo*, to abolish, put an end to, set aside, as verse 8.

12. **Puzzling reflection**, *ainigma*, an enigma, an obscure thing.

**Face to face**, *prosopon . . . prosopon*, the face; personal presence; in the immediate presence of; to discern perfectly God's nature, will, purposes.

**Clearly as God knows me**, *epiginosko*, to become thoroughly acquainted with; to recognize; to understand; to know accurately.

13. **Hope**, *elpis*, trust, confidence, pleasurable anticipation; the joyful and confident expectation of good, especially of eternal salvation.

## DIVINE HARMONY

### First Corinthians, Chapter Fourteen

1. Pursue, *dioko*, to put in rapid motion; to run swiftly in order to catch some person or thing; to press toward, seek after eagerly, earnestly endeavor to acquire.

Zealously strive for, *zeloo*, fervently, intensely, persistently endeavor to attain, as in 12:31 and 14:39.

Whether or not one exercises the charismatic gifts is a matter of faith and desire. "Whatever you desire, when you pray, believe that you have received it, and it shall be yours" (Mark 11:24).

One must (1) be willing to believe and receive Bible truth, and (2) actively, earnestly proceed to apply these Scriptures to his own life.

Gifts of the Spirit, *pneumatikos*, a supernatural thing; a manifestation of the Holy Spirit, showing His character and effects, as in 12:1.



**Prophecy**, *propheteuo*, to be a prophet; to utter forth or declare a thing by divine inspiration; under like prompting, to teach, refute, reprove, admonish, strengthen, encourage, comfort others.

2. **Speaks**, *laleo*, to talk, utter a voice, emit a sound, form words with the mouth.

**Tongue**, *glossa*, the tongue; speech, talk; a tongue, a strange language, one that the speaker has not learned, but speaks as guided, prompted, suggested, inspired by the Holy Spirit, as in 12:10.

**Not talking to men, but to God.** All speaking in tongues is to God—in prayer, praise, worship and song, as in verse 15; in silent conversation and devotion, as in verse 28. And even when one brings a message in tongues to the congregation, thereby serving a public purpose, as in verse 27. In the latter instance it is the one who gives the interpretation, as in verse 5, who is speaking to men.

**No man understands.** In general, that which is spoken in tongues is not understood by anyone in the congregation. This does not rule out the possibility that, on occasions determined by God, the utterance will be understood by one or more present, as on the Day of Pentecost (Acts 2:4-12).

**Sacred truths**, *mysterion*, a mystery, hidden purpose or counsel, not obvious to the natural understanding, as in 13:2.

3. **Edification**, *oikodome*, the act of building; increasing or augmenting wisdom and spirituality; building up

faith; a contribution to growth and vigor; the act of one who promotes another's growth in Christian wisdom, holiness and happiness as in verses 5, 12 and 26.

**Exhortation**, *paraklesis*, a calling to one's side for help or counsel; a powerful, stirring and persuasive discourse; encouragement, admonition, advice.

Jesus calls the Holy Spirit the *Parakletos* (pronounced "Pah-rah-klee-toss"), the Comforter (John 14:16). Jesus also is our Paraclete, or Advocate (I John 2:1); one called to another's side as a legal assistant, counsel for defense, not necessarily as a professional lawyer, but as a close friend, helper, advisor, intercessor, mediator; a friend in time of need.

**Comfort**, *paramythia*, a gentle influence by words; consolation, as in connection with a tragic event; having a calming, cheering, comforting, soothing, stimulating and persuasive effect.

**4. Strengthens . . . faith and builds up the faith**, *oikodomeo*, to build a house; to repair, adorn, or enlarge a building; to construct, establish; to promote growth and strength in Christian wisdom, love, grace, virtue, holiness, blessedness, happiness and faith; to contribute toward spiritual growth and maturity; to give one strength and courage; to bless.

**Congregation**, *ekklesia*, a church; an assembly or company of Christians meeting together, worshiping, conducting religious services, and managing their affairs according to procedures and regulations prescribed by the body. Also in 12:28, 14:5, 12, 19, 23, 33, 34 and 35.

5. **Every one**, *pas*, the whole, each, all, anyone, everyone, as in verse 18.

The will of God is for every Spirit-filled believer to continue speaking in tongues.

The rule, therefore, is the same for the gift ministry of tongues as it is for tongues as the initial physical evidence of the Baptism in the Holy Spirit.

Concerning the Pentecostal Baptism, Peter made a similar declaration, "For the promise is to you, to your children, and to all those far away, as many as the Lord our God shall call" (Acts 2:39).

**Even more so**, *mallon*, rather; in preference; to a greater degree.

Aim for all to be filled with the Spirit, and to continue speaking in tongues. Meanwhile, be even more zealous for all to prophesy.

**Greater**, *meGas*, surpassing others in worth, excellence, authority; grown up, adult; important, wonderful, powerful.

**Interprets**, *diermenueo*, to translate, explain thoroughly, or unfold the meaning of what is said; to give the meaning in one's native tongue, as in verses 13 and 27.

The one who prophesies is greater than the one who speaks in tongues, only if the speaker in tongues does not also give the interpretation of messages in tongues to the congregation.

If one both speaks in tongues and interprets, he might

even excel the one who only prophesies. For example, besides giving forth messages in tongues to the congregation, as in verse 27, he may also pray and worship in tongues, as in verse 15.

**Receive**, *lambano*, to take with the hand, seize, obtain, gain.

**Edification**, *oikodome*, as in verses 3, 12 and 26.

The Corinthian believers were not distinguishing between (1) utterances of a personal or devotional nature such as prayer, praise, song and worship in tongues, and (2) the public or prophetic ministry in which one speaks a message for God in tongues, and the whole congregation listens. Such a message in tongues must be followed promptly by an equally Spirit-inspired interpretation in the common language.

The first of these two is for self-edification, to strengthen and bless one's self. The other is for congregational edification, to bless and strengthen the church. Both are necessary.

The tongues spoken when one is filled with the Spirit may be in either category, although generally the first. On one occasion in Bible times they were heard to speak "the wonderful works of God" (Acts 2:11), and on another, to "magnify God" (Acts 10:46).

In a personal or devotional ministry, several may pray and sing at the same time in tongues, provided it is at a time in the service when all may pray orally or sing together in the common language. When all may praise or

worship God together, each may use the common language or a tongue, as he feels led by the Holy Spirit. But the one praying in tongues should not be predominant over the one praying in the common language. Each should be in harmonious relationship to the other.

6. **Help**, *opheleo*, to be useful; to profit or benefit one.

**Revelation**, *apokalypsis*, an unveiling, setting forth, disclosure, announcement, appearance; an uncovering of what was hidden or concealed; a disclosure of truth concerning things previously unknown to the person or persons to whom, or through whom, the revelation is given; such truth being given to the person by God himself through the operation of the Holy Spirit.

**Knowledge**, *gnosis*, intelligence, understanding; the knowledge of God, as shared with the believer through the manifestation of the Holy Spirit by a word of knowledge, as in 12:8.

**Prophecy**, *propheteia*, an utterance in the common language, given by one under divine inspiration; a manifestation of the Holy Spirit, by the gift of prophecy, as in 12:10.

**Teaching**, *didache*, authoritative instruction in doctrine and practice.

Tongues, interpreted, provide one of the ways by which God gives revelations, instruction, a word of wisdom or knowledge, and even discernment of spirits. And the interpretation of a message in tongues is the practical equivalent of a message in prophecy.

But none of these would be conveyed by speaking in tongues alone, without the interpretation.

7. **Musical instruments**, *apsychos*, things without a soul, lifeless, inanimate, giving sound (*phone*).

8. **Not clear**, *adelos*, uncertain, inconstant, indistinct.

9. **Easily understood**, *eusemos*, clear, significant, definite, intelligible, distinct.

**Wind**, *aer*, the air, atmosphere. To speak to the wind is to talk without effect.

10. **Sounds**, *phone*, a noise, voice, tongue, language, speech; the sound of uttered words. Also in verse 11.

**World**, *kosmos*, orderly arrangement; the earth; the universe; the inhabitants of the earth; the human race.

**Without value**, *aphonos*, voiceless, speechless, silent, as in 12:2; inarticulate; without value as a language or of use in communication.

11. **Meaning**, *dynamis*, power, force; hence, the meaning of a word or expression.

**Foreigner**, *barbaros*, one whose speech is rude or harsh; anyone ignorant of the Greek language and culture; a barbarian; any foreigner.

Sometimes the leadership itself is spiritually ineffective or incompetent because of indifference, ignorance, inexperience or inability to handle the various forms of ministry in the gifts.

Failure to understand or distinguish between the vari-

ous utterance ministries may produce blind, dictatorial, public reprimands which kill spiritual incentive.

Arbitrary commands and legislative restrictions usually are the result of uncertainty, weakness, jealousy or fear.

The church must have the gifts, wisely and powerfully administered, that it might be strong in faith and effective in service.

12. **Zealous**, *zelotes*, a zealot; one who seeks to attain something high or great; zeal to acquire a thing.

**Spiritual gifts**, *pneuma*, a spirit; an operation or influence of the Holy Spirit; a way by which the Holy Spirit manifests Himself.

**Excel**, *perisseuo*, to be over and above; to exceed; to have or to exist in abundance and wealth; to have more than is necessary; in a superior or extraordinary degree.

One should constantly seek to improve in the gift ministry. He may do so by studying the Scriptures, praying, and freely exercising the gifts as guided by the Holy Spirit.

**Edify**, *oikodome*, to assist in, or contribute to, growth and progress, as in verses 3, 5 and 26.

13. **Pray**, *proseuchomai*, to pray to God, offer prayer or pray for. Also in verses 14 and 15.

**Interpret**, *diermeneuo*, as in verses 5 and 27.

One who speaks in tongues should be able to interpret the messages in tongues given by himself, as well as those given by others.

14. **Spirit**, *pneuma*, the human spirit, as it is in harmony with, or moved by, the Holy Spirit.

**Understanding**, *nous*, the mind, faculty of reason; judgment; the rational powers taken collectively, as in verse 15.

**Helps no one**, *akarpōs*, without fruit; barren, unproductive, not yielding what it ought to yield; contributing nothing to the betterment of others.

15. **Spirit**, *pneuma*, the Holy Spirit; under the influence of, or inspired by the Holy Spirit. To pray in the Spirit is to pray in tongues.

**Language I understand**, *nous*, the mind, the intellect; the understanding, as determined by one's previous experience and knowledge, as in verse 14.

When one understands a particular situation and knows Scriptures which can be applied toward a solution, he should pray in his own language according to his knowledge and understanding.

When one does not have this understanding he should pray in tongues as in Romans 8:26: "In the same way the Spirit also helps us in our weakness. When we do not know how to pray as we should, the Spirit himself intercedes for us with inexpressible groanings."

**Sing**, *psallo*, to sing to the music of a harp or other stringed instrument; to praise or worship God in song.

To sing in the Spirit is to sing in tongues. To worship in the Spirit is to worship in tongues.



16. **Bless or praise**, *eulogeo*, to ask, invoke or pronounce a blessing upon someone; to consecrate or dedicate with prayer; to ask God's blessing upon a thing, to pray Him to bless it to one's use; to express gratitude or thankfulness; to speak well of; to pronounce a benediction; to eulogize; to celebrate with praise, as to praise the Lord.

To bless in the Spirit is to bless in tongues. To praise or give thanks in the Spirit is to praise or give thanks in tongues.

**Knows nothing of these things**, *idiotes*, a plain person, ungifted; an unlearned, untaught, uninstructed, uninformed, illiterate, unskilled or inexperienced person; one without knowledge or experience; one who is not familiar with the manifestations of the charismatic gifts, not acquainted with speaking in tongues, as in verses 23 and 24.

**Amen**, *amen*, surely, truly; so it is, so be it, may it be fulfilled.

It was a custom in the Jewish synagogues and practiced by the Christian assemblies, that when one spoke, read or prayed, the others would respond with Amen, thus making the substance of what had been uttered their own.

**Thanksgiving**, *eucharistia*, thankfulness, gratitude, giving of thanks.

17. **To give thanks**, *eucharisteo*, to be grateful, to express gratitude; to say grace at a meal; to praise, bless, thank; also in verse 18.

**Edified**, *oikodomeo*, to grow in wisdom, devotion,

faithfulness, spirituality.

18. **Any**, *pas*, as in verse 5.

Speaking in tongues is something for which one should be thankful, especially when one speaks much in tongues, as Paul who claimed to exceed all others in speaking in tongues.

One should always be grateful, as Paul was, for wisdom to know when it is best to speak in tongues and when it is best to speak in the common language.

19. **Church**, *ekklesia*, a congregation, or assembly of Christians, as in 12:28 and 14:4.

**Understood**, *nous*, to recognize, comprehend.

Paul's preference, 'as stated here, is not against messages in tongues which are interpreted. The interpretation gives the meaning and thus causes the utterance in tongues to be understood by the entire congregation, including unbelievers and the untaught.

**Instruct**, *katecheo*, to sound in the ears; to inform by word of mouth; to teach orally; to indoctrinate, catechize.

**Countless**, *myrios*, a myriad, an indefinite number; innumerable.

Ten thousand words, spoken out as a lengthy message in tongues but without any interpretation, would not help and instead might hinder, especially if unbelievers were present.

20. **Childish**, *paidion*, a little boy, a little girl.

**Thinking . . . intelligence**, *phren*, the mind, intellect, feelings, understanding; the faculties of perceiving and judging.

**Evil**, *kakia*, malice, desire to injure or to cause trouble; wickedness.

**Innocent as babes**, *nepiazo*, to be as an infant.

**Mature**, *teleios*, full-grown, adult, complete, fully developed.

21. **Law**, *nomos*, the Old Testament. The Scripture quoted is Isaiah 28:11, "With stammering lips and another tongue he will speak to these people."

**I will speak**, *laleo*, to speak. When a believer speaks in tongues, it is God speaking.

**Listen**, *eisakouo*, to give heed to; to hear, obey.

22. **Warning sign**, *semeion*, an admonition, omen, proof, evidence; a remarkable phenomenon; a convincing token.

**Believe**, *pisteuo*, to think to be true; to have confidence; to become a believer, a Christian.

**Those who do not believe**, *apistos*, without faith, trust or confidence; unbelieving, disbelieving; an unbeliever, pagan, infidel.

23. **Whole**, *holos*, entire, all, complete, as the whole body in 12:17.

**Assembled**, *synerchomai*, to come together, convene; also in verse 26.

**Not instructed in these things, *idiotes*, as in verses 16 and 24.**

Unbelievers, *apistos*, without faith; not a Christian; a Christian who doubts, or is skeptical of the moving of the Holy Spirit; also in verse 24.

**Out of your mind, *mainomai*, to be mad, a maniac; to rave.**

Tongues are a powerful warning sign to the unbeliever when employed scripturally. However, if any or all of the congregation should attempt to dominate the meeting by speaking out as in messages in tongues, but without interpretation, the resulting confusion will seem to be madness to the unbeliever. Those speaking in tongues may receive a blessing, but not the congregation as a whole.

Observe the reaction of some of the outsiders on the Day of Pentecost, when the entire congregation of 120 believers were speaking in tongues. By mocking and ridicule they accused the Christians of drunkenness.

Nevertheless, despite this unfavorable initial reaction, the phenomenon was still a warning sign, and most of the crowd marveled in astonishment.

Then, when Peter preached the Word, all the listeners experienced conviction, repentance and salvation (Acts 2:37-41).

**24. Untaught, *idiotes*, as in verses 16 and 23.**

**Convicted of his sin, *elegcho*, to expose sin; to re-**

buke, reprove, show one his fault; to cause a feeling of shame because of one's sin or error.

**Feels judged**, *anahrino*, to examine closely, investigate, scrutinize.

25. **Secrets**, *kryptos*, hidden, concealed; one's secret thoughts, feelings, desires.

**Heart**, *kardia*, the inner man; the center of spiritual life; the seat of one's thoughts, emotions, desires, purposes.

**Revealed**, *phaneros*, apparent, open, clear, manifest, evident, known.

**Falling**, *pipto*, to fall down; to prostrate one's self.

**Worship**, *proskyneo*, to fall upon the knees and touch the ground with one's forehead; to express respect or make supplication; to humbly, earnestly beg forgiveness or ask a favor.

26. **Is our conclusion**, *eimi*, to be; what then is it? how stands the case? what follows therefore?

**Meet together**, *synerchomai*, as in verse 23.

**Have in readiness**, *echo*, to have or hold in the hand; to be furnished with; to possess; to be able; to have in store, have at hand, have ready; to be prepared to use, give, contribute, furnish, supply.

Prior to the meeting, each believer should prepare himself to make a spiritual contribution to the public service, as God may further lead. He can make such preparation by prayer, Bible study, and meditation.

Then at the meeting he should make himself available to the Holy Spirit by being alert for an opportunity to make his contribution. Or, if he is prepared in any way, the Holy Spirit may use him in still other ways.

**Song of praise**, *psalmos*, a song to the music of the harp; a devotional song; a psalm, either sung or recited; a song of praise.

If one has been singing the praises of God throughout the day, witnessing to others about Christ, maintaining an attitude of faith and victorious living, then he will be prepared to do the same in the meeting of the congregation.

When someone gives a gloomy, pessimistic testimony in the church, voicing a melancholy complaint rather than glorifying God, he is probably demonstrating what he did, or failed to do for Christ that day.

**Bit of teaching**, *didache*, instruction in doctrine or practice; the sharing of a truth which one has received from God through his Word; "shedding light on the Word."

As one diligently studies the Word of God, the Holy Spirit will often cause choice morsels of truth to appear with such an effect that it may even seem to the person as though he is the first one to whom such truth has ever been disclosed. Don't bury it—share it!

It would be well to mark that portion in one's Bible as a reminder for future benefit. Then one might wait and see if God would have him share it with the congre-

gation, not as a lengthy sermon but as a bit of teaching.

In many meetings there are opportunities given for words of praise, that is, testimonies. Such would be a proper time to briefly tell what one saw in the Word.

If there is no public opportunity given, the truth may be shared privately with one or more after the service is concluded. It must be conceded that discussion of the Scriptures at such times is much better than discussing people, which often deteriorates into harmful gossip.

**Tongue, *glossa*, an utterance in a tongue.**

If one has been worshiping and praying in tongues in his private devotions, he will be better prepared, and his utterance more fluent and effective, should God lead him to give a message in tongues in the meeting of the congregation.

One's utterances in tongues should not all sound alike, using the same few words over and over again.

The congregation may become discouraged and spiritually stagnant if someone insists on speaking out in service after service with monotonous, childish repetitions.

The person may be sincere, but he is limiting the Spirit and depriving the congregation of a more mature manifestation, needlessly.

God has an endless variety of languages available to the Spirit-filled believer. There are "tongues of men and even of angels," as many as all the languages and dialects of earth, plus heavenly languages, too.

And in each of these languages there are thousands of different words.

Every message in tongues, therefore, will be refreshingly different if the believer prepares himself in faith and obedience, expecting that God will guide him in an ever-increasing vocabulary and anointing.

**Revelation**, *apokalypsis*, a disclosure of truth; the sharing of a revelation one has received from God; "shedding light on the way."

If one has been communing with the Lord in prayer and meditation he may receive a revelation. The substance and effect would be similar to that of a "bit of teaching," except that it does not come directly from the Scriptures. However, such a revelation will be in harmony with, and never contrary to, the Word of God.

A revelation may be shared with the congregation in the same manner and at the same time that is proper for a testimony of praise or a "bit of teaching."

**Interpretation**, *hermeneia*, the interpretation of a message in tongues.

At least occasionally, one should interpret for his own edification, his own utterances in tongues in his private devotions. One may also speak in tongues and interpret at the family altar, when the household worships together. He will then be better prepared, in faith and expectation, to give an interpretation of tongues or a prophecy in the congregation.



Edify, *oikodome*, as in verses 3, 5 and 12.

27. **Speak out**, *laleo*, to speak; to speak for God, giving forth an utterance as a message in tongues, given publicly to the congregation as a whole.

At . . . **most**, *pleistos*, not more than.

This limitation applies only to utterances in tongues given as messages to the congregation. It does not restrict those who pray or worship in the Spirit at such times as the rest of the congregation has opportunity to do the same in the common language.

Nor is there a restriction placed upon the number who may experience the Baptism in the Holy Spirit in one meeting. At the initial outpouring on the Day of Pentecost in Jerusalem there were approximately 120 who spoke in tongues.

On the other hand, when there have been more than three messages in tongues with interpretations in one service, someone has failed to properly follow the guidance of the Holy Spirit, and has deprived the congregation of a more complete manifestation of the Lord.

It may be a sign of spiritual laziness or lack of faith if a congregation's supernatural ministry is confined to much speaking in tongues and little evidence of the other gifts.

Most messages in tongues are brief, just a minute or two at the longest. Where a message is longer, it may be well for the speaker in tongues to give the message in several segments, allowing the interpreter to speak each

time the tongues-speaker pauses. This would be just one message, and not several, provided the segments are in immediate succession.

**One at a time**, *ana meros*, in turn.

There shall not be several at the same time commanding attention by their speaking before the whole congregation as messages in tongues.

**Someone**, *heis*, one of a company.

A message in tongues should be followed by one interpretation. One person may interpret more than one message, or each message may have a different interpreter.

**Interpret**, *diermeneuo*, as in verses 5 and 13.

**28. Interpreter**, *diermeneutes*, one through whom the Holy Spirit manifests the charismatic gift of interpretation of tongues.

In a mature, spiritual congregation there will always be interpreters present. Anyone who gives messages in tongues should also be able to interpret, both for others and for himself.

**Silent**, *sigao*, to keep quiet, remain silent, stop speaking; to hold one's peace, as in verses 30 and 34.

**Himself**, *heautou*, one's self; in one's own mind; in a quiet voice; under one's breath.

**29. Prophets**, *prophetes*, one through whom the Holy Spirit manifests the charismatic gift of prophecy.

In order that the congregation may maintain a strong and balanced ministry in all the gifts, only two or three

persons should give prophetic utterances in any one meeting of the congregation.

Others, *allos*, all others, the remainder, the rest.

Discern what is said, *diakrino*, to judge, estimate, discriminate, decide, make a distinction; to detect, examine, scrutinize, distinguish, see, identify, understand; similar to 12:10.

30. Anything is revealed, *apokalypso*, to uncover, make known, disclose.

Sitting by, *kathemai*, to sit; to be seated, listening, watching.

Stop talking, *sigao*, as in verses 28 and 34.

If someone calls attention to a prophet's error, or his failure to present the truth clearly and completely, the prophet should be silent and allow the correction, clarification or addition to be made.

If another stands, indicating he has something from the Holy Spirit, the first should sit down and give him opportunity to speak.

31. All, *pas*, each, any, and every one.

All may prophesy, though not necessarily all in the same meeting. But all may learn and all may be strengthened in every meeting.

Learn, *manthano*, to increase in knowledge; to comprehend, understand; to learn by use and practice; to be informed, enlightened, as in verse 35.

**Encouraged**, *parakaleo*, to benefit from the ministry of the divine Paraclete. This word combines the ideas of comforting, cheering, refreshing, strengthening, and exhorting.

**32. Control**, *hypotasso*, to put under subjection; to be in obedience, as in verse 34.

One may choose, or choose not to prophesy. One may choose, or choose not to speak in tongues or interpret. God's choice is that every believer be active in all three of these gifts.

**33. Confusion**, *akatastasia*, instability; a disturbance, commotion; a state of disorder.

**Harmony**, *eirene*, peace, tranquillity, friendliness, unity.

**Consecrated people**, *hagios*, something pure, sacred, dedicated, righteous, holy; one set apart for God, exclusively His; a partaker of salvation; a saint, a sanctified person, dedicated to God.

**34. Wives**, *gyne*, a woman of any age, single or married, betrothed or widowed. These had husbands, as shown in verse 35.

**Quiet**, *sigao*, as in verses 28 and 30.

**Permitted**, *epitrepo*, to allow, entrust.

**Talk**, *laleo*, to speak, converse, chat, prattle.

**Submit to control**, *hypotasso*, to obey, yield to advice; to subject or subordinate one's self; to be submissive; to submit to authority, as in verse 32.

**Law**, *nomos*, anything established, a custom, rule, standard; the Mosaic law, the Old Testament.

The law referred to is in Genesis 3:16, "Your desire shall be subject to your husband, and he shall rule over you."

The women were obviously taking unfair advantage of the sudden emancipation they had received under Christian influence. They were irreverently chatting among themselves during the service, and conversing lightly with other men about their questions afterward. Paul wisely moved against this unbecoming and sometimes shameful conduct.

On another occasion (I Timothy 2:12), Paul declared he would not allow a woman to wield dominion over the men of the congregation.

Nor would he permit a woman to teach, that is, to fill the office or perform the duties of a teacher—one who is recognized by the church as qualified to implant doctrine, or to instruct authoritatively in matters of conduct, practice or principle.

But he does not deny women the right to participate in the services. "I want every one of you to speak in tongues (14:5), prophesy (14:5), interpret (14:13)." Deacon-evangelist Philip had four daughters who prophesied (Acts 21:8-9), in the congregation, certainly. Mary, the mother of Jesus, spoke in tongues in the congregation (Acts 1:14; 2:4).

Priscilla and her husband, Aquila, together explained the Word to Apollos (Acts 18:24-26). She and Aquila appear to have served later as co-pastors of a congregation in Rome, and were held in equal esteem throughout much of the Christian world (Romans 16:3-5).

The "elect lady" of II John 1, may have been an evangelist, missionary or pastor, and "her children" those who had received Christ through her ministry. Compare II John 4 with III John 4, where Paul uses the same words in referring to those converted to Christ by his own ministry.

**35. Learn, *manthano*,** as in verse 31.

**Ask the questions, *eperotao*,** to accost one with an inquiry, ask, consult, interrogate.

**Own, *idios*,** one's own, not belonging to another.

**Husbands, *aner*,** an adult male; a man; a husband or one betrothed.

**Disgraceful, *aischros*,** shameful, indecent, dishonorable.

**Women, *gyne*,** as in verse 34.

**Talk, *laleo*.** to speak anything to anyone.

**36. Originate, *exerchomai*,** to go or come out of; to arise, proceed or emanate from; to come forth into the world.

**37. Thinks, *dokeo*,** to have an opinion, imagine, presume, suppose.

**Spiritually gifted, *pneumatikos*,** one who is filled with,

and governed by the Holy Spirit; inspired; endowed with gifts of the Spirit.

**Acknowledge**, *epiginosko*, to know thoroughly, accurately, well; to ascertain, understand, admit; to recognize a thing to be what it really is.

**Commandments**, *entole*, an order, edict, injunction; a precept relative to orderly management of the congregation.

The exhortation to "zealously strive for the gifts of the Spirit" (14:1) is a commandment of the Lord.

38. **Ignores** . . . **ignorant**, *agnoeo*, not to know or understand; to be deficient in knowledge, through lack of information, disapproval or disinterest, as in 12:1.

39. **Be zealous**, *zeloo*, to desire earnestly, pursue.

One must persevere till one begins to prophesy, then persevere so as not to stop prophesying.

**Prevent**, *kolyo*, to cut off, hinder, forbid, restrain.

40. **All things**, *pas*, the whole; all the things referred to.

**Proper**, *euschemonos*, decently, modestly, gracefully, properly, correctly, scripturally.

**Orderly manner**, *taxis*, an arrangement; well regulated conduct; right order; dignity; harmonious relationship.

This detailed teaching is not intended, either by God or Paul as a prohibition of the gifts, but as a guide for their regulation and stimulation.

The irregularities in Corinth were not in the charismatic gifts themselves, but rather in the weakness and confusion of the believers who were exercising the gifts.

Paul thanked God continually because the Corinthian Christians were "not below standard in any charismatic gift" (I Corinthians 1:7).

**All things**, that is, all the gifts, manifestations and ministries of the Holy Spirit should be present or available as a normal, healthy function of the church, in proper arrangement.

The divine energy, manifested through believers in divine love, will always produce a divine harmony in the body of Christ, the Church.



# Gifts of the Spirit

# THE GIFTS OF THE SPIRIT

## Outline

### I. Gifts of Communication

#### 1. Tongues

Supernaturally speaking, to God or for God, in a language not known to the speaker.

Examples:

To God (Personal ministry) — Prayer or praise in tongues, edifies self — Romans 8:26, I Corinthians 14:15, Ephesians 5:18, 19.

For God (Public ministry) — A message in tongues, plus interpretation, edifies the church — I Corinthians 14:5.

#### 2. Interpretation of Tongues

Supernaturally giving the interpretation of a language not known to the interpreter.

Example:

Follows a message in tongues, equals prophecy in effect — I Corinthians 14:5, 13.

## OUTLINE

### 3. Prophecy

Supernaturally speaking for God in a language known to both the speaker and hearers.

Examples:

Prediction — Acts 11:27-30

Divine call — Acts 13:1-4

Warning — Acts 21:10-11

Edification, Exhortation, Comfort — I Corinthians 14:3

## II. Gifts of Revelation

### 1. Discerning of Spirits

Supernaturally perceiving something that is taking place in the spirit world, as Jesus would have discerned it.

Examples:

Micaiah and lying spirit — I Kings 22:19-23

Jesus and demoniac — Mark 5:1-13

Paul and fortune teller — Acts 16:16-18

### 2. Word of Knowledge

Supernaturally receiving from God a portion of His knowledge, past, present, or future, to know as Jesus would have known.

Examples:

Revealing enemy's plans — II Kings 6:8-12

Providing for need — Matthew 17:24-27

Exposing sin — Acts 5:1-11

### 3. Word of Wisdom

Supernaturally receiving from God a portion

of His wisdom, to know what to say or do, as Jesus would have said or done.

Examples:

Guidance in crisis — Matthew 10:16-20

Answering opposers — Matthew 22:15-22;  
Acts 6:10

**Wisdom — The ability to say and do the right thing, in the right way, at the right time.**

### III. Gifts of Demonstration

#### 1. Gifts of Healings

Healing the sick supernaturally.

Examples:

Laying on of hands — Mark 16:18

Anointing with oil, and prayer — James 5:14-16

Casting out demons — Mark 16:17; Acts 10:38

Peter's shadow — Acts 5:15

Paul's handkerchiefs and aprons — Acts 19:11-12

#### 2. Working of Miracles

Supernaturally superseding the ordinary laws of nature.

Examples:

Ax head floats — II Kings 6:1-7

Elijah causes drought and rain — James 5:17-18

## OUTLINE

Christ multiplies loaves and fish — Matthew 14:15-21

Moses divides Red Sea by his hand — Exodus 14:21-27

Jesus raises Lazarus from death — John 11:43-44

Creation of the universe — Colossians 1:16

### 3. Faith

Having a supernatural certainty that the Spirit will Himself provide the necessary miracle.

Examples:

Daniel in lion's den — Daniel 6:16-23, Hebrews 11:33

Jews in furnace — Daniel 3:19-27

Moses receives manna for Israel — Exodus 16:14-15

Jordan is divided as Israel marches forward — Joshua 3:14-16

Jesus is raised from death — Romans 8:11

Sustaining the universe — Colossians 1:17

## **SPIRITUAL TRIADS**

The gifts of the Spirit arrange themselves in a series of interesting and helpful triads, or groupings by three.

In these triads, any of the items in the left hand margin can be applied to any of the gifts of communication: Prophecy, tongues and interpretation of tongues.

Any listed in the center column can be applied to the gifts of revelation: The word of wisdom, word of knowledge and discerning of spirits.

Those in the right hand column pertain to the gifts of demonstration: Faith, the working of miracles and the gifts of healings.

1.

Gifts of Communication

Gifts of Revelation

Gifts of Demonstration

2.

Saying things supernaturally

Knowing things supernaturally

Doing things supernaturally

## SPIRITUAL TRIADS

3.

Utterance from the Holy Spirit  
Intelligence of the Holy Spirit  
Deliverance by the Holy Spirit

4.

Enablement in expression and communion  
Enablement in understanding and insight  
Enablement in power and energy

5.

God manifesting His omnipresence (Everywhere present)  
God manifesting His omniscience (All-Knowledge)  
God manifesting His omnipotence (All-Power)

6.

Supernatural dominion and authority  
Supernatural judgment and mentality  
Supernatural strength and ability

7.

Miracles by word  
Miracles by thought  
Miracles by deed

8.

Operate in man's spiritual realm  
Operate in man's mental realm  
Operate in man's physical realm

9.

Require consecrated heart  
Require consecrated head  
Require consecrated hand

10.

Meet needs of the spirit  
Meet needs of the mind  
Meet needs of the body

11.

Help man in his worship  
Help man in his enlightenment  
Help man in his service

12.

For inspiration  
For information  
For action

13.

Divine words  
Divine facts  
Divine acts

14.

Revealing Christ as Prophet  
Revealing Christ as Priest  
Revealing Christ as King



15.

Proclaiming Christ as the Way

Proclaiming Christ as the Truth

Proclaiming Christ as the Life

"I am the way, the truth and the life. No one comes to the Father, except through me" (John 14:6).

## **HOW TO RECEIVE SPIRITUAL GIFTS**

1.

Enter the realm of the supernatural by the door of the Baptism in the Holy Spirit.

2.

Get rid of ignorance by acquiring knowledge about the gifts of the Spirit.

3.

As you study the Bible, observe and classify by name the various spiritual gifts manifested in both the Old and New Testaments. Take a special look at Elisha and Paul.

4.

Learn to recognize and identify the various gifts as they operate in the church.

5.

Many have manifested a gift, but did not know what it was. Therefore, try to recall any occasion when God has used you in a supernatural or unusual way. Check the list of the spiritual gifts to determine if it was a manifestation of any of the gifts. If so, it is a sign that God would do it again. "Stir up the gift" (II Timothy 1:6).

6.

Ardently pursue the gifts, by prayer, fasting, studying the Word, and keeping filled with the Spirit; by going where gifts may be needed, as visiting the sick.

7.

Become skilled in the manifestation of the more familiar gifts (fluency in various kinds of tongues, and by praying, singing and worshiping in the Spirit).

8.

Eagerly desire the best, or more useful gifts. Aim for the top. Seek to excel (I Corinthians 14:12).

9.

Come to the church prepared to manifest a gift (I Corinthians 14:26).

10.

Overcome fear, pride, doubt.

11.

Be bold, confident in the Word and Spirit.

12.

Don't squander the power and anointing in mere physical reactions.

13.

Be sensitive to the guidance of the Lord. If you know that now *someone* should be giving a prophecy, for instance, *you* do it.

14.

Be alert to opportunities. *Expect* the Spirit to manifest Himself at the proper time.

15.

Take the step of faith, launch out.

16.

Keep the gifts active (I Timothy 4:14).

17.

Be guided by love.

## HOW TO RECEIVE SPIRITUAL GIFTS

18.

Be teachable. Consult with the pastor.

19.

Do not rebel or sulk when advised, counseled or corrected.

20.

Keep praying. Keep learning.

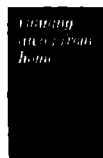
21.

Give God the glory!

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